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GRUNDRISS DER DOGMENGESCHICHTE. Entwicklungsgeschichte der christlichen Lehrbildungen. Von DR. A. DORNER. Berlin: Druck und Verlag von Georg Reimer, 1899. Pp. xi+648. M. 10.

It is the task of historical theology to investigate the nature of Christianity with the means of historical inquiry at its disposal, as it is the task of speculative theology to expound the nature of Christianity by (comparative) religious, psychological, and speculative investigations. Dorner's purpose here is, from the conditions peculiar to it, to understand as objectively as possible every stage of development. From this point of view his valuation of Harnack's monumental work is of interest. "It cannot, indeed, be said that his fundamental apprehension of the process and his final resultant signifies a progress." Harnack, he thinks, has enriched the literary detailed investigation by his genial quest and sagacity, and transported himself with a certain congeniality into the development and spiritual work of great church teachers. The book is burdened with ecclesiastico-historical material, and is at the same time a literary effort of the first order. But its fundamental apprehension is under the lead of what is at bottom a dualistic thought, viz., the Kantian distinction between theoretical knowledge and practical value-judgments. Only value-judgments and what lies in this region are held by Harnack to be valid in the sphere of religion, only supramundane religion, not the religion of immanence. "Thus Harnack has made the modern distinction between theoretical knowledge and value-judgments the criterion for the dogma-historical process, a distinction whose worth is doubtful, and which in any event one cannot make the standard for the valuation of the historical process." Dorner's contention is that Harnack has also unnecessarily narrowed the conception of the history of dogma. He thinks that Nietzsche defined the task of the history of dogma more correctly when he characterized ecclesiastical dogma as not the only subject-matter of the history of dogma. The need of knowledge of the Christian content is more or less felt in every age, and, in the entire process, the specific *Dogmenbildung* is only a part of the whole religiously determined process of knowledge (p. 10). As against Harnack, Dorner holds it to be methodically wrong to value the process from a preconceived modern standpoint of the distinction between theoretical and practical knowledge, instead of comprehending every phenomenon on the basis of its time and in connection with its time. In a given situation, in the case of a leading people, what

form did the doctrine of necessity have to take, if it would satisfy the time in which it arose? That, according to Dorner, is the great question. In this book he has held himself consistently to his point of view, with the result that he has produced one of the best works, if not the very best of the shorter works, on the history of dogma in the German language. The German is not difficult, and one feels like commending this volume to all who share the profound interest of today in the tracing of the rise, growth, change, and decay of our doctrinal ideas.

GEORGE B. FOSTER.

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HISTORY OF DOGMA. By DR. ADOLPH HARNACK. Translated from the third German edition by Neil Buchanan. Vols. V, VI, and VII. Boston: Little, Brown & Co., 1900. Pp. xx + 331; xiv + 317; x + 328. Cloth, \$2.50 per volume.

WITH Vol. VII the English translation of Harnack's *History of Dogma* is completed. Looking back over the series of volumes from this point, I am profoundly impressed with their value. In the mere statement of the doctrines held by different persons and schools they contain little that other and earlier writers have not set forth. But they place well-known facts in a thousand unexpected lights, so that the old takes on manifold new aspects. A philosophy of the various changes of theological opinion is attempted, and is worked out so ably that the movements of Christian thought seem to be the product of a sort of mechanical necessity rather than of free human beings.

It has been said that this *History of Dogma* "is an attempt to distinguish between a purely biblical statement of doctrine and that statement as modified by methods of symbolic articulation and the exigencies of controversy." Perhaps this should be modified. Harnack seeks to institute a contrast between dogma and the gospel, but the gospel, to him, is not identical with the New Testament. As he himself tells us, his gospel consists of certain passages in the sixth, seventh, ninth, tenth, and eleventh chapters of Matthew; a very limited field. On the whole, dogma will not be much damaged by the effort to contrast it with a gospel so narrowly circumscribed. Having cast out of his gospel the larger part of the New Testament, Harnack naturally overlooks in some measure the influence of broad biblical study upon the formation of dogma. He overlooks too much also the influence of the study of the human heart by the church in all ages, and the desire